

2.  
THE  
FVS DJVJNUM  
OF  
PRESBYTERIE.

OR,  
A TREATISE  
*Evidently proving by Scripture;*

All true Ministers or Embassa-  
dours of the Gospell to be rightly  
called Divines;

OR,  
*FVRE DIVINO.*

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Hebr. 5. 4.

*No man taketh this honour unto himself, but he that  
is called of God, as was Aaron.*

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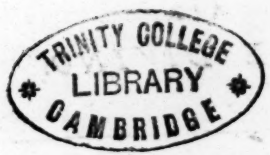
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# Certain probable Collections From Scripture ;

proving the Divine right

OF PRESBYTERIE.

By way of *Quere*, proposed to the serious consideration of all ingenuous and free spirited men.

Scripture.

Ephes. 3. 8, 9. **I**Nto me who am lesse, then the least of all Saints, is this grace given ; that I should preach the unsearchable riches of Christ among the Gentiles, And to make all men see, What is the fellowship of the mystery, which from the beginning of the world hath been hid in God.

Col. 1. 25, 26. Whereof I am made a Minister according to the dispensation of God, which is given me for you, to fulfill the Word of God; The mystery which hath been hid, from ages and from generations, but is now made manifest to his Saints.

1. *Quer.* Whether from these Scriptures may not be collected ; That the Gospell is that mystery,  
A 2 which

which from the beginning of the world was hid in God, untill the comming of **CHRIST** in the flesh; and his declaring it to his Disciples?

Scripture.

Mark 16. 15. *Go ye into all the world and preach, the Gospel to every creature.*

Coloss. 1. 15, 16. *Who is the image of the invifible GOD, the first borne of every creature, All things were created by Him and for Him.*

20 *And having made peace through the blood of his crosse, by him to reconcile all things to himself, whether they be things in earth or things in heaven.*

23 *And be not moved away from the hope of the Gospel which ye have heard, which was preached to every creature which is under heaven, whereof I Paul am made a Minister.*

Rom. 8. 19, 20, 21, 22. *The earnest expectation of the creature, waiteth for the manifestation of the Sonnes of GOD, for the creature was made subject to vanitie not willingly, but by reason of him, who hath subjected the same in hope, for the creature it self also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of GOD, for we know that the whole creation groaneth, and travaileth together untill now.*

Acts 3. 21. *Whom the heavens must receive, untill the times of restitution of all things.*

Rev.



## of Presbyterie.

3

Rev. 21. 5. *And he that sate upon the Throne said, behold I make all things new.*

2 Pet. 3. 13. *We, according to His promise look for new heavens and a new Earth wherein dwelleth Righteousnesse.*

Esa. 45. 17. *Ye shall not be ashamed nor confounded world without end.*

Psal. 93. 1. *The Lord reigneth, the world also is established that it cannot be moved.*

Joh. 3. 16. *For God so loved the world that he gave his only begotten Sonne.*

John 6. 5. *And the bread that I will give is my flesh which I will give for the life of the world.*

1 Joh. 4. 14. *We have seen and do testifie, that the Father sent the Sonne, the SAVIOUR of the world.*

2. *Quer.* Whether from these Scriptures may not be collected :

1 That God by Christ hath reconciled to himself all things in heaven and in earth.

2 That the Gospell which Christ after his Resurrection commanded his Disciples to publish in all the world, appertained to all the world : viz. to every creature in heaven and in earth, or under heaven.

3 That God by CHRIST, will restore all things, viz. make new the heavens and the earth, deliver the whole creation from corruption, into a glorious and incorruptible state, and so to make it abide for ever, a world without end.

## 4 The jus Divinum

4 That Gods loving the world, reconciling the world, Christ giving his flesh for the life of the world, his being a Saviour of the world, with many the like phrases, are not to be understood, of the world of the Elect? nor of the world of believers (as some fondly imagine) no nor yet of the world of Mankinde (as others more reasonable do deem) but of the whole universall created world, the heavens and the earth, and all things therein?

Scripture.

Luk. 24. 49. *Behold, I send the promise of the Father unto you, but tarry ye in the City of Jerusalem, untill ye be indued with power from on High.*

Acts 1. 4. 5. *And being assembled together with them commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me, for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many dayes hence.*

8 *But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.*

3. *Quer.* Whether from these Scriptures may not be collected:

That notwithstanding the former command of Christ to his Disciples, to go into all the world and preach the Gospell aforesaid, yet they were not to attempt the doing thereof, untill they were enabled thereto, by the comming down of

of the Holy Ghost from Heaven upon them.

Scripture.

Acts 2. 2, 3, 4. *And suddainly there came a sound from heaven, as of a rushing mighty winde, and it filled the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sate upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

Verf. 43. *And fear came upon every soul, and many signes were done by the Apostles.*

Acts 4. 29, 30, 31. *And now Lord, behold their threatnings, and grant unto thy servants that with all boldnesse they may speak thy Word, by stretching forth thy hand to heal, and that signes and wonders may be done by the name of the Holy childe Iesus, and they were all filled with the Holy Ghost, and spake the Word of God with boldnesse.*

Acts 5. 12. *And by the hands of the Apostles, were many signes and wonders wrought among the people, and they were all with one accord in Salmons Porch:*

15 *Insomuch, that they brought forth the sick into the streets, and layed them on beds and couches, that at the least the shadow of Peter passing by, might over-shadow some of them.*

16 *There came also a multitude out of the Cities round about unto Jerusalem, bringing sick folks and them that were vexed with unclean spirits, and they were healed every one.*

Acts 8. 5, 6, 7. *Then Philip went down to the City of Samaria and preached Christ unto them, and the people with one accord gave heed unto those things which PHILIP spake, hearing and seeing the Miracles which he did; For unclean spirits crying with loud voyces came out of many that were possessed with them; and many taken with Palsies and that were lame were healed. Likewise Acts 9. 33, 34, 35. 41, 42. Acts 11. 21. Acts 28. 8, 9.*

Mark. 16. 20. *And they went forth and preached, every where the Lord working with them, and confirming the word with signes following.*

1 Thes. 1. 5. *For our Gospell came not to you in word onely, but also in power and in the Holy Ghost.*

1 Pet. 1. 12. *By them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven.*

Heb. 2. 4. *God also bearing them witnesse both with signes and wonders, and with divers miracles and gifts of the Holy Ghost.*

4. *Quer.* Whether from these Scriptures may not be collected :

1 That as soon as they were thus enabled from above, they presently preached to beget others to the faith, beginning at Jerusalem as they were appointed. *Luk. 24. 47.*

2 That this their preaching came not in word onely, but in power and in the Holy Ghost, which was by Gods bearing them witnesse, or every where working with them, and confirm-  
ing

ing the word both with signes and wonders, and divers miracles and gifts of the Holy Ghost: and therefore it was, that he that despised them despised God, and he that believed not made God a liar, which none can be said to do in respect of any Ministry, not being so vvitnesed by God.

Scripture.

Acts 2. 38, 39. Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sinnes, and ye shall receive the gift of the Holy Ghost: For the promise (thereof) is unto you and to your children, and to all that are a farre off, even as many as the Lord, our God shall call.

Acts 8. 15, 16, 17. Who When they were come down prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them, onely they were baptized in the name of the Lord Jesus, then laid they their hands on them, and they received the Holy Ghost.

Acts 9. 17. And Ananias went his way, and entered into the house, and putting hands on him said, brother Saul, the Lord hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.

Acts 19. 1, 2. And came to Ephesus, and finding certain Disciples, he said unto them, have you received the Holy Ghost, since ye believed?

6 And when PAUL had laid his hands upon them, the Holy Ghost came on them, and they spake with Tongues and Prophesied.

Ephes.

Ephes. 1. 13. *In Whom ye also trusted, after that ye heard the word of truth, the Gospell of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise.*

2 Cor. 3. 6. *Who also hath made us able Ministers not of the Letter, but of the Spirit.*

Gal. 3. 2. *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?*

5 *He therefore that ministrereth to you the Spirit, and worketh miracles among you, doth he it by the Works of the Law, or by the hearing of Faith.*

1 Tim. 4. 14. *Neglect not the gift which is in thee, which was given thee by the laying on of the hands of the Presbyterie. Also, 2 Tim 1. 6.*

5. *Quer.* Whether from these Scriptures may not be collected :

That these were enabled not onely plainly and distinctly to declare the Gospell, with Gods bearing witness so as is aforesaid, but also to administer the spirit to others, and did administer it, to all believers ( who had it not immediately from heaven ) by the laying on their hands upon them ; which they could not have done, before they were indued with power so to do, by the comming down of the Holy Ghost upon them : Therefore were they commanded to stay untill it came.

*Scripture.*

Mark. 16. 15, 16, 17, 18. *Go ye unto all the World and preach, the Gospell to every creature ; he that believeth and is baptized shall be saved, but he that believeth not, shall be damned : And these signes*



signes shall follow them that believe; in my Name they shall cast out Divels, they shall speak with new tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.

Joh. 3. 37, 38. In the last day, that great day of the Feast, Jesus stood up and cried, saying, if any man thirst let him come unto me and drink, he that believeth on me as the Scripture saith, out of his belly shall flow Rivers of Living Water; but this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.

Joh. 14. 16. I will pray the Father, & he shall give you another comforter, that he may abide with you for ever

Ephes. 1. 13, 14. Ye were sealed with the Holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession.

Ephes. 4. 8. He led captivitie captive, and gave gifts unto men.

11 He gave some Apostles and some Prophets, and some Evangelists and some Pastors and Teachers:

12 For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ.

13 Till we all come to the unity of the Faith, and of the knowledge of the Sonne of God, unto a perfect man.

6. Quer. Whether from these Scriptures may not be collected:

That these gifts of the Spirit were one specificall Character, whereby to distinguish the true Ministry



nistry of the Gospel, and Churches of Christ, from false; to the end of the \* world.

\* Here with agreeth a Marginal Note in our English Bibles, printed 1576. upon Iob. 14. 12. *He that believeth in me, the works that I do, he shall do, and greater.* The Note hereupon is; *This is referred to the whole body of the Church, in whom this vertue of Christ doth shine and remain for ever.*

### Scripture.

1 Cor. 12. 7. *But the manifestation of the spirit is given to every one to profit Withall.*

12 *For as the body hath many members, and all the members of that one body being many are one body so also is Christ. For by one spirit are we all baptized into one body.*

Rom. 12. 4, 5. *As we have many members in one body, and all the members have not the same Office, so we being many are one body in Christ, and every one, members one of another.*

Rom. 8. 9. *Now if any one have not the Spirit of Christ, he is none of his (that is) none of his body or Church:*

Ephes. 2. 21, 22. *In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord; in whom you also are builded together, for an habitation of God through the Spirit.*

7. *Quer.* Whether from these Scriptures may not be collected:

1 That none were capable of true membership in the visible Church or body of Christ (being a spirituall state) without being baptized with the baptism of the spirit?

2 That every member of the Church in generall  
had

had not onely one or more of these gifts of the spirit, but had the manifestation thereof also given him to profit the body withall.

Scripture.

Acts 6. 3. *Wherefore Brethren look ye out among you seven men of honest repute, full of the Holy Ghost.*

8. *Quer.* Whether from this Scripture may not be collected :

That Deacons were to be men full of the Holy Ghost; that is, eminently furnished with these gifts : How much more then ought those who take upon them to be superiour Ministers of the Gospell, to be such ?

Scripture.

Joh. 16. 7, 8, 9, 10. *If I go not away, the comforter will not come unto you, but if I depart, I will send him unto you : And when he is come, he will reprove the world of sinne, and of righteousness, and of judgement ; of sinne, because they believe not in me, of righteousness because I go unto the Father, and ye see me no more.*

9. *Quer.* Whether from these Scriptures may not be collected :

That no ministry of the Gospell since the assention of Christ, had power so to convince their hearers, as to bring the sin of unbelief upon any that rejected their ministry, nor to give any certain and undoubted ground of faith unto them, without this witness of God by signes and gifts of the spirit, which may be another reason why the Disciples themselves were commanded to stay  
untill

untill they were indued with power from on high, by the coming down of the holy Ghost upon them.

Scripture.

Joh. 5. 31. *If I bear Witnesse of my self, my Witnesse is not true :*

33 *Ye sent unto John and he bare Witnesse unto the truth :*

34 *But I receive not testimony from man :*

35 *But I have greater Witnesse then that of John, for the works which the Father hath given me to finish, the same works that I do, bear witnesse of me, that the Father hath sent me.*

Compared with,

Joh. 15. 24. *If I had not done among them the works which no other man did, they had not had sinne, but now have they both seen and hated both me and my Father.*

Joh. 10. 37. *If I do not the works of the Father, believe me not.*

10. *Quer.* Whether from these Scriptures may not be collected :

That Christs own Ministry, witnessed both by himself, *John* the Baptist, or any other man or men, was not sufficient so to convince his hearers as to bring them under the sin of unbelief, unlesse it had been also witnessed by the mighty works which he did in their sight, being such as none could do, but by the speciall power of God.

Scripture.

1 Cor. 2. 4, 5. *My speech and my preaching was*  
not

not With inticing words of mans Wisdome, but in demonstration of the spirit and of \* power: that your faith should not stand in the Wisdome of men, but in the power of God.

\* That is, God powerfully wrought with him, confirming his preaching with signes and miracles, &c. as Act. 19. 11. 12. Heb. 2. 4.

11. Quer. Whether from these Scriptures may not be collected:

That that faith, which is grounded upon any word Scripture, or doctrine, conveyed to us by the hands or ministry of any men whatsoever, not being also witnessed and confirmed by demonstration of the spirit and power of God, as afore-said, stands in the wisdom of men, and not in the power of God, nor is such faith as the Church of *Corinth* had, and therefore can be no true faith of the Gospell: For all divine newes or doctrine (such as the Gospell is) requiring belief and obedience upon penalties (as the Gospell doth) ought to have some divine evidence and demonstration to confirm it; otherwise it is no sufficient ground for true faith, but may be waved without sinne, because whatsoever is but uncertainly or fallibly evidenced (as all in this case delivered meerly upon the credit of men, is) may as uncertainly or fallibly be entertained without any sinne, yea, it were folly (if not sinne) to do otherwise.

Scripture.

Joh. 16. 12, 13, 14. I have many things to say unto you, but ye cannot bear them now, neither when the

*the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that he shall speak; and he will shew you, things to come, he shall glorifie me, for he shall receive of mine, and shall shew it unto you.*

*Acts 20. 29, 30. For I know that after my departure, shall grievous Wolves enter in among you, not sparing the flock; also of your own selves, shall men arise speaking perverse things.*

*Acts 21. 10, 11. There came down from Judea, a certain Prophet named Agabus, and when he was come unto us, he took Pauls girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost; so shall the Jews at Jerusalem binde the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.*

*1 Tim. 4. 1. Now the spirit speaketh expressly, that in the later times some shall depart from the faith, giving heed to seducing spirits.*

*Acts 8. 29. Then the spirit said unto Philip, go near and joyn thy self to this Charet.*

*Acts 10. 19, 20. While Peter thought on the vision, The spirit said unto him, behold three men seek thee, arise therefore and get thee down, and go with them, doubting nothing for I have sent them.*

*Acts 13. 2. As they ministred to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.*

*1 Col. 14. 29, 30. Let the Prophets speak two or three*

three, and let the other judge, if any thing be revealed to another that sitteth by, let the first hold his peace, for ye may all prophesie one by one; that all may learn and all may be comforted.

2 Tim. 4. 3, 4. The time will come, when they will not indure sound doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears, and they shall turn their ears from the truth, and shall be turned into Fables.

12. Quer. Whether from these Scriptures may not be collected :

1 That the gift of prophesie is not a power of utterance, enabling a man to speak the space of an hour, two, or three, and therein to declare some notions or doctrines contrived by Arts and learning, or gotten by reading, studying, or the like; which is (as falsly, as) commonly stiled preaching the word of God, when indeed it is farre more likely to be that Ministry of Fables (foretold of by St. Paul) unto which the people should give up themselves, and as we see evidently is come to passe.

2 That the gift of prophesie was an expresse revelation (by the spirit) of the minde of God for their direction in things of speciall concernment, to the Church in generall, or to some member thereof in particular, and a fore-telling things to come.

3 That whensoever any thing was thus revealed by the spirit to any of the Members, the same was to declare it for the mutuall edification and



exhortation of the Church, that all might learn  
and all might have comfort.

Scripture.

Matth. 3. 11. *I indeed baptize you with water un-  
to repentance, but he that cometh after me, is  
mightier then I, whose shooe I am not worthy to  
bear, he shall baptize you with the Holy Ghost  
and with fire.*

Joh. 1. 33. *He that sent me to baptize with wa-  
ter, the same said unto me, upon whom thou shalt  
see the spirit descending and remaining, the same is  
he that baptizeth with the Holy Ghost.*

Acts 1. 5. *John indeed baptized with water, but  
ye shall be baptized with the Holy Ghost not ma-  
ny dayes hence.*

Acts 11. 15. *As I began to speak, the Holy  
Ghost fell on them, as on us at the begin-  
ning.*

16 *Then remembered I the Word of the Lord, how  
that he said John indeed baptized with water,  
but yee shall be baptized with the Holy Ghost.*

1 Cor. 12. 13. *By one spirit are we all baptized  
into one body.*

Matth. 21. 25. *The baptisme of John whence was  
it, from heaven or of men?*

Acts 1. 22. *Beginning from the baptisme of John,*

Acts 18. 25. Acts 19. 3.

Mark 1. 4. *John did baptize in the wildernesse, and  
preached the baptisme of Repentance, for remis-  
sion of sinnes.*

Luk. 3. 3. *And he came into all the Country about  
Jordan, preaching the baptisme of Repentance, for*  
the



the remission of finnes. *Acts 13. 24.*

*Acts 2. 38.* Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of finnes. And ye shall receive the gifts of the Holy Ghost. For the promise is to as many as shall be called.

*Acts 8. 14. 15, 16, 17.* They sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, onely they were baptized in the Name of the Lord Jesus; then laid they their hands on them, and they received the Holy Ghost.

*Acts 19. 5, 6.* When they heard this, they were baptized in the Name of the Lord Jesus.

And when Paul laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.

*Ephes. 1. 13.* After ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance.

*2 Cor. 1. 22.* Who hath also sealed us, and given us the earnest of the spirit in our hearts.

*Matth. 28. 18, 19.* All power is given unto me in heaven and in earth: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghost.

*Mark 16. 17.* He that believeth and is baptized shall be saved.

And these signes shall follow them that believe,

&c.

13. *Quer.* Whether from these Scriptures may  
NOT be collected :

That there were two severall baptisimes appertaining to the true Ministry of the Gospell, plainly distinguished in these four particulars.

1 In their Authors ; the one JOHN , the other CHRIST.

2 In their matter ; the one Water, the other the Holy Ghost.

3 In their form ; the one, *In the Name of the Lord JESUS*, by dipping the subject into water. The other, *In the Name of the Father , and of the Sonne , and of the Holy Ghost*, by laying their hands upon the subject.

4 In their ends ; the one the Baptisme of Repentance for the remission of sinnes ; the other, the baptisme or seal of the Spirit, for an earnest of the everlasting inheritance.

#### Scripture.

*Hebr. 6. 1, 2, 3, 4. Therefore leaving the principles of the Doctrine of Christ, Let us go on unto perfection, not laying again the foundation of repentance from dead Works , and of faith towards God, of the Doctrine of Baptisimes , and of laying on of hands , and of resurrection from the dead, and of eternall judgement ; and this will we do, if God permit ; For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c. if they shall fall away, &c.*

14. *Quer.*

14. *Quer.* Whether from these Scriptures may not be collected :

1 That the Doctrine of the aforementioned Baptismes , and of laying on of hands , is part of the principles of the Doctrine of CHRIST.

2 That the doctrine of these Baptismes , and of laying on of hands , was laid by the true Ministers of the Gospell, as a part of the foundation upon which only the faith of all true Believers of the Gospell, and Christian visible Churches, were and ought to be built.

Objection.

*All the learned and able of all sorts do agree in expounding, Matth. 28. 19. To be the institution of the baptism with water, or at least that the baptism with water is there only meant, whose authority you crosse in expounding it to be meant of the baptism with the Holy Ghost. As is intimated in the different formes of baptisme in your 13th. Quere, and 3d. Distinction.*

*Answer.*

Authorities in this case, ought not be measured by numbers or votes of men, though never so learned and able, but by Scripture and weight of sound reason. And now that by this Text is meant the baptism with the Holy Ghost, and not of that with water, I shall prove by these following Arguments.

1. From the institution it self. Christ after his resurrection, when he had declared to his Disciples, that all power in heaven and in earth was given unto him, commanded them saying; *Go ye therefore and teach all Nations baptizing them, in the Name of the Father, and of the Sonne, and of the Holy Ghost.* Hence I argue;

That this being an institution of a Baptisme, it is either the institution of the Baptisme with Water, or of the Baptisme with the Holy Ghost; but it is not of that with water, because the baptisme with water was instituted and administred long before that time by *John* the Baptist, who had authority from God so to do, *Job. i. 33.* Christ himself, *Mark. i. 9.* The Discip'es and many hundreds more, being baptized by *John* with the Baptisme with water, long before this institution of Christ, or any administration thereupon. And for one and the self same Baptisme to have two institutions, and these severall and different, and yet true; is most unreasonable to imagine.

2 It is not the institution of the Baptisme with water, nor was the baptisme with water here meant, because the baptisme with water would then have been tearmed Christs Baptisme as well as *Johns*; But the baptisme with water was never tearmed Christs baptisme, but alwayes tearmed *Johns*, both before and after this institution of Christ: Whereas on the other side, the baptisme with the Holy Ghost, was in like manner alwayes tearmed Christs.

3 It is not the baptisme with water which was there

there meant, because then the Disciples afterward would have so proposed and administred it (to wit) *In the Name of the Father, and of the Sonne, and of the Holy Ghost* (according to the command) but they did not afterward so propole, nor so administer it, but clean otherwise (to wit) *In the Name of the Lord Jesus, and for remission of sinnes*, Acts 2. 38. and 8. 16. Even as *Johns* baptisme was by him formerly proposed and administred. *Mark. 1. 4. Luk. 3. 3.* compared with *Acts 19. 4, 5.*

4 It is not the baptisme with water which was here meant, because the Disciples were unable to perform the ministry of the baptisme which was here meant, untill they were indued with power from on High, by the coming down of the Holy Ghost upon them; and therefore they were commanded to stay at Jerusalem untill it came, and when they were baptized with the Holy Ghost themselves, *Acts 2.* Then (and not till then) they were able to baptize others with the Holy Ghost also; and so were made able Ministers of the Spirit to others, by their laying their hands upon them: But they were made able Ministers, and did perform the Ministry of the Baptisme with water, long before this command of Christ. *John 4. 2.*

This may further be confirmed, from *Mark. 16.* Where the same Baptisme with the Holy Ghost is implied and meant, the words with the sense thereof being as followeth;

Verf. 15. *Go ye into all the world and preach (pub-*

list or declare) the Gospell ( which I have taught to you, and which doth belong ) to every creature ( under heaven.)

- 16 He that believeth ( this Gospell ) and is baptized ( With the Holy Ghost ) shall be saved. He that believeth not ( this Gospell so declared to him by my Messengers as I have commanded ) shall be damned.
- 17 And these signes shall follow them that believe ; ( and are so baptized.)

This I take to be the true sense and meaning of the place ; For,

- 1 If it be thus taken ( to wit ) That these signes shall follow them that meerly believe, in this sence it is untrue ; For there were many that believed, who had not any signes following upon their believing.
- 2 If it be thus taken ( to wit ) That these signes shall follow them that believe and are baptized with water, in this sence it is untrue likewise ; for there were many that believed and were baptized with water, who yet had not these signes following, upon their believing and being so baptized ; but as soon as they were baptized with the Holy Ghost, signes and gifts of the Holy Ghost did immediately follow thereupon.

Whence I thus conclude this Point ;

If this place in Mark 16. 17. be to be taken in neither of the two latter senses, then it is to be taken



taken in the first sence onely, there being no fourth sence in reason to be given ;

But it is to be taken in neither of the two latter sences , for the reasons before mentioned :

Therefore it is to be taken in the first sence onely.

### Objection.

1 Cor. 12. 3. *No man can say that Jesus is the Lord, but by the Holy Ghost ; Therefore the gifts of the Holy Ghost are now given forth, though not with any visible manifestation.*

### Answer.

*Vers. 7. The manifestation of the gifts of the Spirit was given to every one to profit withall , as well as the gifts themselves.*

2. The meaning of the place cannot be , that no man can barely say that Jesus is the Lord , but by the gift of the Holy Ghost ; for many might and some did say so, before the powring forth of these gifts of the Spirit ( whereof onely that place treateth ) and many thousand deboist wretches at this day can say it ; yea and a Parret may be taught to say the same , without any such gift. Wherefore I conceive the meaning of the place in other expressions more probably may be ;

(To wit)

No



No man can so say or so testifie that Jesus is the Lord, as thereby to give another sufficient ground to build his faith upon, that his testimony, without God also bear witness thereto, by some signes and gifts of the Holy Ghost; Like as 1 Cor. 2. 4. 5. seems to import.

*Objection.*

*St. Paul, Rom. 8. 9. writes, if any one have not the spirit of Christ, the same is none of his: Wherefore either the spirit is now given to some, or else none are Christs.*

*Answer.*

St. Paul here writes of such, who were of the true Church or body of Christ, which being a spirituall state, none were capable of true Membership therein, but by being united thereto by having some gift or gifts of the spirit, to profit the body withall; and whereof every Member of that Body was partaker: As these Texts do manifest. 1 Corin. 12. 7. 12. 13. Ephes. 2. 11. 22. and 4. 15, 16.

Wherefore none of his, must be understood (as I conceive) no member of that his body. For many were Christs in other respects, before those gifts of the spirit were poured forth. As in Joh. 7. 39. Acts 1. 5. 15. And many afterward also were Christs, who yet had not received the spirit: As Acts 8. 12. 16, 17. and 19. 1, 2. 6. but we finde none

none were members of this his body, without some gift or gifts of the spirit, for they were all baptiz'd in that one body (not by one faith, nor by one water) but by one spirit, 1 Cor. 12. 12, 13.

*The Premises considered :*

*I Quere,*

1 Whether there are now extant amongst us, any right Divines, or *fura Divino*, or true Ministers or Embassadors of the Gospell? If yea, then let them accordingly demonstrate themselves to be such, and by such undoubted distinctions, whereby we may evidently know them from all pretenders, of all sorts whatsoever; as we finde the true Ministers of the Gospell did?

And seeing Faith comes by such preaching as none can perform but such as are sent, Rom. 10. 14, 15.

*In the second place I Quere.*

2 Whether the undoubted and saving knowledge of the Gospell of Christ, be attainable by any other ordinary meanes, then by a true Ministry or Embassie.

Objection.

*It seems you know the Gospell of your self, having in the first and second collection declared it.*

*Answer.*

1 The first Collection declareth onely that the

the Gospell was that mystery which was hid, but doth not declare what that mystery is which was hid.

2 The second Collection declareth, that the Gospell which CHRIST commanded his Disciples to publish in all the world, appertained to all the world; (*viz.*) to every creature in Heaven and in earth, or under heaven; which are the very words of the Text. But neither Collection, nor these or any other Text, declareth what that Gospell is in its fulnesse, parts, dimentions, limitations, and extentions. Nor doth any Text or person from Text, or otherwise; declare any thing with any such demonstration, as the true Ministers and Embassadors of the Gospel did, and ought to declare the Gospell.

3 Whatsoever is here declared, is proposed probably onely to be considered, and not infallibly to be believed upon pain of damnation, as the true Ministers of the Gospell did and ought to declare and propose the Gospell.

4 None therefore are at all bound in respect of any thing here said, but are free and at liberty; so that what they finde here probably true, they may accordingly receive; and what otherwise, they may reject even as they see good: For so and no otherwise, will I receive any thing (of this kinde) from any whosoever they are, untill they can demonstrate the truth of their Ministry, more then I have ever seen or heard any man yet to do.

*The Premises considered;*

*I Quere.*

Whether it be not transcendent wisdom, and worthy highest praise in the Parliament, and conducing much to the Peace and safety of the people, to decline the putting power of judging Hereticks and Heresies, erroneous opinions and doctrines concerning the Gospell of Christ, into the hands of such persons, who undoubtedly know not the Gospell of Christ themselves.

*The Parliaments Proceedings  
herein, justified by these  
Reasons.*

*1.*

Because of the ill successe and sad experience our Ancestours have alwayes had, in giving such power, the effect whereof proving the destruction of many innocent persons.

*2.*

Because the Parliaments giving such power tends not onely to make the people, but themselves

## 28 *The jus Divinum*

selves, yea the best and greatest of them, liable to be destroyed in their innocency; As that right Noble Lord, the *Lord Cobham* was : Who being hanged in three iron chaines, was burned to death for his witnessing against the Clergy, in the dayes of *Hen. the 4.*

3 Because the freeing of the people from all kindes of oppression (whereof this is the greatest) and the procuring their mutuall tranquillity in peace and love, agreeable to the rules of justice, vertue, and honesty, is the greatest (if not the only) work of Reformation, entrusted into their hands, according to the known Maxim ;

*The safety of the people is the supream Law.*

And therefore it is exceeding weaknesse (if not wickednesse) for any to move or importune them to give any such power.

### Objection.

But some may object and say. *That I do not well in comparing the former Clergy that destroyed the Lord Cobham, with these of our times.*

### Answer.

These have and do drive on their own interests, from the very same principles, under the same specious pretences, and false claims of being the true Ministers of the Gospell, of being Orthodoxe Divines, as the other did. These publikely charge all that dissent from them in doctrine or practice,

to be Heteredox, erroneous persons, Sectaries, Schismaticks, Blasphemers, or Herericks. And would accordingly deal with them ( had they power ) and all in the name, and for the peace and good of the Church, as the others did.

These get to be publike Speakers and Masters of the Presse, as the others did ; that none so charged and aspersed by them, can without danger publike-ly vindicate themselves, or undeceive the seduced people. These term themselves the Tribe of *Levi*, the Lords own *Tribe and Heritage* ; and the rest of the people Lay, as the others did. These inveigh and cry out, against Lay-mens preaching, terming them ignorant men ( not knowing the Originals ) illiterate Mechanicks, and what not, in comparison of themselves, as the others did. These exact Tythes, Oblations, Obventions, from all both rich and poore, within their Parishes or Precincts, as the others did ( and as the true Ministers of the Gospell never did. ) There being no difference between them in all these, nor in ~~any~~ other respects, save onely in termes ; For as the Pope falsly stiles himself the Vicar of Christ ; So these being ordained by a power, but derived subordinately from the

\* Pope, as falsly stile themselves the Ministers of Christ. The former challenged to themselves to be *jure divino*, and expounded all Texts ( I

\* If our Ecclesiasticall Ministers distinct from Civill, received their power to be such subordinately from the Pope, then the setting them up in a capacitie to exercise any jurisdiction or power in this Kingdome, which they challenge meerly by being such

had



Ecclesiasticall Ministers as aforesaid, is the setting up of a forraign power in this Kingdom.

But the first is true, therefore the  
2d. *whence I Quere;*

1 VWhether the practice of setting up any forraign power in this Kingdom, be not high treason by the Law of the Land?

2 VWhether the pretence of Divine Right, the better to culler and effect the said practice, be not an aggravation of the offence; at least so farre, as to deserve also the punishment of counterseits of the highest degree.

while, and you shall see them as like the Father as ever was Child; *Rome* was never built in one day. And as the two former backt their authority with Majesteriall coercive power, without which they neither did nor could stand; So these by all cunning contrivances, and restlesse endeavours, seek to get the like, and in want thereof are enraged; accounting themselves undone.

Why Brethren, what's the cause of all your grievous complaints, out-cries, and alarms from your Pulpits in this behalf, against the Parliament, whereby you have filled City and Country with such Lightnings, Thunder and Earthquakes, even to the disturbance of the State, and all peaceable well-minded people? Wherein hath the Parliament wronged you? or by whom else are you wronged?

had almost said, framed all Copies and Translations) accordingly to serve their own turnes, to maintain their own doctrines and practises, and to uphold their own power & standing, as our late episcopall Prelacie likewise did. And do not our Presbyterian Prelacy come fairly on in this respect also; give them but leave a



wronged? are you rob'd of any power which by Divine Right you brought with you, or ever had? Can it be Divine and from above, and yet taken or detained from you by any mortals here below? or can it be Divine Right, and not bring Divine power also with it to evince and make way for it self, but must petition frail man for its admission? Surely there's some great mistake in the businesse, you want power that's most certain, yea your selves confesse it; for why else complain you of the want of it? and in that you do so want power (out of question) is a great fault, but upon whom this fault is justly chargeable, is the onely question? Are ye indeed true Divines and Embassadours of Jesus Christ (into whose hands all power in Heaven and earth, is put by the Almighty God) and yet want you power? The fault surely then must be in the Matter or Messenger, either in the ones sending, or in the others comming so hastily unprovided, and without power sufficient for the necessary discharge of your Message, what in this case can be imagined, your selves being judges, but that you have hastily run, both without Message, and before you were sent; for God never sent Embassadours into the world at randome, to seek their Messuage, both matter and form out of Bookes and Libraries, or to need the Magisteriall power to set them up, or to support them in authority to publish and discharge their Embassie as you do; much lesse to engage Nations and Kingdomes in blood to do it, as your generation have alwayes done: And as it is to be feared

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feared are yet still like to do, unlesse People and Parliament be the wiser, and look the better about them timely to prevent it.

Objection.

*1 Tim. 4. 14. and Acts 15. 2. 4. 6. Mention Elders and Presbyters who had Divine Right, and power, &c. which proves that our Assembly of Presbyters have the like.*

*Answer.*

No more then it proves an Assembly of Episcopall, Anabaptistickall, Arminian, or Arrian Presbyters, have Divine Right; nor more then it proves the Councell of Trent, had Divine Right.

Objection.

*Ours are godly Orthodox Divines, the other are Hereticks, Idolaters, &c.*

*Answer.*

Who but themselves, and such onely as are of their judgement will say so; The same will each of the other respectively say of themselves, and the contrary of their opposites. But in this case make no witness, and as Christ sayes, his own witness himself is not true, *Joh. 5. 31. 33. 35.*

Objection.

*But these and other Texts in the New Testament, do give Divine Right and power now to some to be Ministers of the Gospell.*

Answer.

No more then the Book of the Prophesie of *Jonah*, gives authority to some to preach to *Nineveh*, *Yet forty dayes and Nineveh shall be destroyed*; nor no more then the History of the Book of *Kings*, gives authority to any to be *Kings*; nor no more then the History of the *Scribes and Pharisees*, of the chief Captain, of the Centurion, or of *Demetrius the Silver-Smith*, mentioned in the *Acts of the Apostles*, gives authority to any to be such. For as the Ministry of the Gospell is a Divine Office, so it must necessarily be derived from a Divine power and bring with it suitable evidence, without which the recitall in Scripture of such an Office, proves no more one man then every man to be in that Office; and no more then the recitall in Scripture of the Office of a King or chief Captain, &c. proves a man to be such, without producing a lawfull Title, and suitable evidence.

Objection.

*True Ministers of the Gospell had Divine right and power; whence then had they it, if not from Scripture?*

*Answer.*

They had it from Heaven, and were therefore commanded to stay untill they were indued therewith from on high, *Luk. 24. 49.* which was with the power of the Holy Ghost comming down upon them, *Acts 1. 8.*

*Objection.*

*But Paul and Timothy with divers other are mentioned in Scripture to be true Ministers of the Gospell, and to have Divine power, yet received it not from on high, as the former did.*

*Answer.*

Though they received it not so immediately as the former did which first received it, yet they received it from on High (as well as they) by the laying on of the hands of the Presbyters or true Ministers; so *Paul* by the hands of *Ananias*, *Acts 9. 17.* and *Timothy* by the hands of *Paul*, *2 Tim. 1. 6.* Yea the truth is, all the Disciples and Believers were indued with Divine Rights and power, more or lesse, for by the hands of *Peter* and *John*, the Believers at *Samarina* both men and women, received the Holy Ghost: *Acts 8. 12. 17.* Likewise by the hands of *Paul* the Twelve Disciples at *Ephesus* received the Holy Ghost, and spake with tongues, and prophesied, *Acts 19. 1. 6, 7.* And as

all the members of the Church were severally indued with these gifts of the spirit, so they were to administer and do service accordingly; As is evident by *Rom.* 12. 6, 7. *1 Cor.* 12. 27, 28. *Ephes.* 4. 11. So then it's most apparent, that the laying on of hands was no vain and fruitlesse ceremony as now it is.

Objection.

*To What end then were the Books of the New Testament first writ, if not for a ground and rise of true Ministers and Churches?*

Answer.

They were writ for farther information and direction to true Ministers and Churches then in being, and to whom also they were for the most part (if not altogether) sent; but not to erect or impower any to become such.

*These things considered;*

*I Quere.*

Whether it be not justice, reason, and honesty, for our Learned Clergy, in pitie to their Lay and unlearned brethren, from whom they and their predecessors have received such vast Revenews, time out of minde, for little or nothing, either to give satisfaction in the premises, or else for ever

henceforth to forbear not onely their proud aspiring desires and endeavours of *Domination* over them; but also to leave off their vile and reproachfull tearmes of *Oblo-*  
*\* VVitness* *Edwards* his Book intituled *Gangrena*, wherein the malicious Authour hath much discovered his own Orthodox ignorance, impudence, and folly.

quie, as of *Sectaries*, *Schismaticks*, *Hericks*, &c. which usually from *\* Presse & Pulpit* they cast upon others, farre more worthy then themselves.

Neverthelesse, if after so many seven yeares servitude, under our Ecclesiasticall Task-masters, there be any yet so sottish, who will not go free, but will still vassallize themselves, their judgments and consciences, to any of that kinde; Then (by my consent) let such have their ears bor'd thorow with an Awl, and be made slaves for ever according to the Law, *Ler. 21. 6. Dent. 15. 17.*

But let the rest be uninslaved, and go free according to right reason, justice, and their native priviledges; especially, they having redeemed them at so deer a rate, even to the eminent hazard of the totall vassallizing both of themselves and theirs for ever.

And yet (notwithstanding all that hath been said) I do not intend or suppose, that pious and good men, may not make a holy and comfortable use of the Scriptures; No, rather I earnestly perswade all men to the diligent reading thereof, and meditation thereupon, that so their hearts and mindes may be filled with the knowledge of the love of God to mankind, abundantly there



manifested, and in the strength thereof to resolve to walk as becommeth true and reall Christianitie, and no longer to conform themselves according to the fashion of this world, under the meel name of Christians; nor content themselves any longer with meer formalities, and in drawing near to God with lip-service onely, whilest their hearts run after covetousnesse, or the vanities of this life, as do the Gentiles; but to live righteously, soberly, and godly in this present world; that so their light may shine before men, who seeing their good works, may glorifie our Father which is in heaven. And as any one shall increase in necessary and usefull knowledge, I conceive it's his duty to labour the strengthening of others, and to beget the same knowledge in them. And since no man commeth now with Divine authority and infallible demonstration and power, to convince men as aforesaid; let us all lay aside all peremptory insisting upon obscure and long controverted arguments, all distinction of Clergy and Laity, all anger and bitterness, all evill speaking, judging, and condemning one the other about difference of opinion, and let our zeal be expressed who shall be most loving and tender-hearted, and who shall exceed in doing most good each to other.

My aim is so far from discouraging any one in making a right use of the Scriptures, that I rather shew that all men have a like interest in the use thereof, and a possibility to understand them as well and as truly, as those who hitherto would be supposed to be, by Divine Commission Mini-

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sters of Christ, or Clergy ; to remove which long rooted Errour, is my speciall work , and to make known that any man of what calling or quality soever, may lawfully publish or propose whatsoever he hath conceived from Scripture , to the consideration of every particular mans understanding, which is each mans judge, other judge in these matters I finde none ; nor can I set limits to any mans understanding, onely I advise, since our condition herein is as it is ; that all things be duly and seriously weighed, and that we be fully perswaded in our own mindes, from an experimentall knowledge, of the benefit and use of any thing we have a minde to propose , or publish before we propose or publish the same , and that all things be done without breach of love ( a rule easie to be understood ) and without breach of that good order, which in discretion and upon mature deliberation may be agreed upon.

Let no man be startled for want of Learning, as fearing he cannot understand the Scriptures aright ( though he have them in his own mother tongue ) because he understands not the Originall Languages wherein they were first writen. Objections of this Nature proceed from such as would hold captive the unlearned , under the Superstitious Bond of a Romish necessity of an infallible Interpreter, and dependance upon the Clergy and learned men ; but this way of theirs, is palpable evill, it would far better become those that say there are many errors in translations , to amend them if they are able ; but if they are not  
able

able, why boast they themselves above others ? if they can and will not mend them, it is worse then if they were unable to mend them : When they have said all they can to scare people from trusting to their own judgements and understands of Scripture, by the meer help of Translations, they must confesse that the most skilfulst amongst them, cannot prove they ever have had a sight of that which properly may be called an Originall, and that they understand those things they have but imperfectly ; and are as little infallible as any others. For there have alwayes been and still are, more different and opposite judgements between the most learned and greatest Schollers, then between any sort of men whatsoever ; which could not be, if by all their Schollership they could attain to an infallibilitie or certainty of that which they pretend to know. And therefore like true Christians, they should rather rejoyce to observe in plain people, so generall a desire after knowledge in the search of Scripture, so great a love to Christian vertue, and encourage them to a faithfull perseverance therein.

F I N I S.

